

Understanding and Promoting Ethnonationalism

A Monograph on Nationalist Thought

Basic Informational Treatise 002

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I. Introduction

This monograph focuses on the subject of ethnonationalism. Too often, this topic is not given the consideration that it deserves. Because of pejorative narratives, few really understand its true ideas and ideals. The purpose of this monograph is to attempt to provide illumination on the ideas of ethnonationalism, its moral basis, the environment in which it is discussed and how it is promoted.

II. What Is Ethnonationalism?

Ideologies

In discussing ethnonationalism, it is useful to first consider the concept of “ideology” and how it will be applied herein. In political discourse, ideology is often presented in a pejorative light, as something inauthentic or contrived for a specific purpose. However, ideologies are an integral part of the culture of groups, shaping how they are organized, what ideals they prioritize, their symbolic understanding of the world, and what they consider authoritative. Ideologies are parts of culture which can be packetized and shared, like a lot of cultural domains. Rather than being artificial constructs, ideologies can be seen as part of the natural, adaptive cultural tools that help individuals and communities make sense of the world, navigate its complexities, and align their actions with their values.

One way to think about ideologies is as "ideal-ologies", that is to say, packages of the definitions and explanations of the ideals of a group. In this way, ideologies are a package of information which explains, justifies, inspires, motivates and coordinates people towards specific common ideals and goals. But, at their core, they are nothing but beliefs and ideas which are part of their already-existing culture. Ideologies would not have their motivational effect on people without those people already having goals and values that resonate with the ideology. Contrastingly, ideologies can be motivational explicitly because they do provide cohesive packages of ideals that resonate with the individual who lacked such coherency.

Ethnonationalism, as an ideology, functions as a cognitive construct that helps people understand and define who they are, what they consider good, and how they should act in the context of collective behavior. Far from being presented here as merely some kind of devalued artificial construct, ethnonationalism is presented as being something that is to be understood as a symbolic framework. This framework allows individuals to articulate their feelings and values while constructing a coherent narrative of their identity in a complicated social world. This framework serves not only as a personal guide but also as a means of mobilizing others who share similar values and concerns to engage in collective action.

Often, vague internal feelings and values become organized and expressed through ideologies, transforming them into structured systems of thought that justify, expand, and clarify these sentiments in ways that can be communicated to others. When these shared ideas resonate with others who hold similar values, they give rise to social movements. In this sense, ethnonationalism can be understood as both a cognitive and social phenomenon — and understanding ideologies helps us understand both ourselves and others, and their hopes, ideals and values.

Ethnicity

Since the idea of ethnicity is also a key part of the subject discussed, it too is worth considering its definition in isolation as a constituent element of ethnonationalism. At its core, an ethnicity or ethnic group is a group of people who share an identity based on key characteristics that they see distinguishes themselves from other groups and people. The characteristics that people see as constructing their ethnic identity may include one or several distinctions such as language, race, religion, customs and traditions, shared histories, and ancestry.

Nationalism

Additionally, since the ideas of nationalism is a constituent element of ethnonationalism, its definition should be considered in isolation as well. As Walker Conner says, "The essence of the nation is a psychological bond that joins a people and differentiates it, in the subconscious convictions of its members, from all non-members in a most vital way" [1]. As Anthony D. Smith defines it in *Nationalism in the Twentieth Century*, nationalism is "...the ideological movement for the attainment and maintenance of autonomy, cohesion, and individuality for a social group, some of whose members conceive it to be an actual or potential nation" [2]. Thus, there are many ways that nationalism may evidence itself, mostly depending on what the members of a nation says distinguishes themselves in a vital and significant way.

Ethnonationalism

Ethnonationalism is a political ideology that asserts ethnicity is the fundamental and legitimate basis for national identity, governance, and the formation of the state. Unlike other forms of nationalism that may focus on the hegemony of a particular elite (certain empires and monarchies for example) or geographic boundaries (geographic empires and supra-national states) or legalistic frameworks (non-ethnic constitutional republics or empires), ethnonationalism prioritizes ethnic commonalities as the authoritative basis for community-building and its political organization. According to this ideology, the nation is conceptualized as a homogeneous ethnic community, and the state's legitimacy is judged by how well it represents it.

At its core, ethnonationalism says that the community should be constructed from more primal and significant aspects such as ancestry, historical continuity, culture and heritage and that the political system should reflect these same values. The central tenet of ethnonationalism is the belief that ethnic groups have a natural right to self-determination (this aspect will be discussed later). This often manifests in the call for ethnically-based governance structures or the establishment of states that reflect the unique characteristics of a particular ethno-national group. For example, in the 20th century, movements for national independence in Eastern Europe and the Balkans were widely grounded in

ethnonationalist ideals, with groups seeking to create states based exclusively on their shared ethnic identity.

Distinction from Other Nationalisms

Ethnonationalism differs from other forms of nationalism in significant ways, particularly in its basis for defining national identity. Civic nationalism, for instance, is rooted in geographic and legalistic frameworks, and citizenship rather than ethnic heritage is the basis of that political establishment. Civic nationalism may or may not promote a pluralistic vision of the nation, wherein individuals of diverse backgrounds can unite under common principles such as democracy, equality, and human rights. They may demand that constituent ethnic groups minimize their own ethnicity in favor of the state approved one. Countries like the United States and France are often cited as examples of civic nationalism, where allegiance to a constitution or shared political ideals transcends ethnic or cultural differences.

Ethnonationalism can be seen as similar to cultural nationalism, which places primary emphasis on cultural heritage, traditions, and symbols but does not necessarily advocate for political isolation or single-nation-focused states. It should be pointed out that ethnic identification is, itself, an expression of one's cultural makeup and may be the basis for one's ethnonationalism. Cultural nationalism may encourage the preservation of a particular culture within a broader, multicultural framework. For example, the Irish language revival movement in Ireland is a form of cultural nationalism that does not exclude non-Irish ethnic groups from participating in the broader national identity. Ethnonationalism is similar to cultural nationalism, except it seeks a state which represents that single national ethnic identity.

Ethnonationalism, on the other hand, tends to focus on the needs and desires of a single ethnic group without compromise. It asserts that the nation should be exclusively or predominantly composed of members of a single ethnic group, often leading to policies or movements that marginalize or exclude those who do not belong to the dominant ethnic identity. This distinction is critical for understanding the unique dynamics and potential consequences of ethnonationalist ideologies in practice.

Historical Context

It should be emphasized that there have always been nations and ethnicities; it is a result of our basic humanity that has a biological basis and which will be discussed later. Where a population wasn't large enough to see itself as a nation, it was often seen as bands, tribes, cities and when large enough, finally, a nation.

What is innovative, historically, is the idea that the nation should be self-ruling, free of the control of foreigners and unelected kings. But, additionally, the formation of underlying philosophies which justified and explained ethnicities and nationalities became popularized in the early 1800s. These enlightenment philosophies justified self-determination for both the individual and nations.

The philosophical roots of ethnonationalism can be traced back to this Romantic nationalism of the 18th and 19th centuries. Romantic nationalism emerged as a reaction against the Enlightenment's emphasis on universalism and reason, emphasizing instead the uniqueness of individual peoples and their cultural expressions. Central to Romantic nationalism was the idea that nations are natural and organic entities defined by shared history, language, and traditions.

The 19th century witnessed the rise of ethnonationalist movements across Europe, particularly in regions where empires like the Austro-Hungarian and Ottoman Empires ruled over diverse ethnic groups. These movements sought to establish states that aligned with the ethnic identities of their populations, often invoking a shared historical narrative to legitimize their claims. For example, the unification of Germany and Italy in the 19th century was heavily influenced by the idea that ethnic and linguistic similarities should form the basis of national boundaries.

Key Philosophers and Theorists

A pivotal figure in the development of ethnonationalist thought was Johann Gottfried Herder. Herder argued that language and culture are the primary vehicles through which a people express their collective identity. He believed that each ethnic group, or "Volk," possessed a unique "Volksgeist" (spirit of the people) that was shaped by its historical and cultural experiences. This emphasis on cultural distinctiveness laid the groundwork for later ethnonationalist movements that sought to protect and promote ethnic identities against perceived threats from external influences or assimilation.

In the 20th century, theorists like Anthony D. Smith further developed the concept of ethnonationalism by introducing the idea of "ethnic communities" or "ethnies." Smith argued that nations are often built upon pre-existing ethnic communities that share a sense of common ancestry and cultural heritage. According to Smith, the persistence of these ethnic identities over time underscores their importance as a foundation for national identity.

Core Philosophical Tenets

Collective Identity is one of the core tenets of ethnonationalism. Ethnonationalism posits that the identity of individuals is deeply rooted in their membership in an ethnic group. This collective identity fosters a sense of belonging and solidarity among members of the group, often described as a “brotherhood” or “family.” The shared experiences, values, and traditions of the group are seen as vital to maintaining its cohesion and distinctiveness.

Self-Determination is another key tenet of ethnonationalism. A cornerstone of ethnonationalist ideology is the belief in the right of ethnic groups to govern themselves. This principle is often invoked to justify calls for independence, autonomy, or the establishment of nation-states based on ethnic boundaries. For example, the Kurdish independence movement in the Middle East is rooted in the ethnonationalist belief that the Kurdish people, as a distinct ethnic group, have the right to self-determination.

Cultural Preservation is seen as the key to ethnonational survival. Ethnonationalism places a strong emphasis on preserving the unique cultural practices, languages, and traditions of a given ethnic group. This frequently involves resisting assimilation into larger, more dominant cultures and protecting the group from what is perceived as cultural erosion. Efforts to revive indigenous languages, protect traditional art forms, or celebrate ethnic festivals can all be seen as expressions of this tenet.

Implications of Ethnonationalism

Political Implications

Ethnonationalism has far-reaching political implications, particularly in its capacity to shape movements for national independence and state formation. In ethnically homogeneous regions, ethnonationalism can serve as a unifying force, fostering political stability and a sense of shared purpose. For example, the establishment of Iceland as a nation-state based on its largely homogeneous population has contributed to its political cohesion and stability.

However, in multi-ethnic states, ethnonationalism can be a source of division and conflict. Calls for independence based on ethnonationalist principles can lead to secessionist movements, as seen in the case of the breakup of Yugoslavia in the 1990s. Ethnonationalism can also manifest in exclusionary policies, such as restrictions on immigration or the disenfranchisement of minority groups.

Social Implications

On a social level, ethnonationalism can foster strong bonds of solidarity and trust within ethnic groups. The shared identity and sense of belonging promoted by ethnonationalism can create tightly-knit communities that prioritize mutual support and collective well-being. In some cases, this social cohesion can contribute to stability and resilience in times of crisis.

However, the exclusionary nature of ethnonationalism can also lead to social tensions and discrimination against those who do not belong to the dominant ethnic group. Minority groups may be marginalized, stigmatized, or even subjected to violence in societies where ethnonationalism is a dominant ideology. For example, the rise of ethnonationalist rhetoric in countries like Hungary and Poland has been associated with increased hostility toward immigrants and ethnic minorities.

Cultural Implications

Ethnonationalism plays a significant role in promoting cultural pride and heritage. It often encourages the preservation of traditional practices, languages, and art forms that might otherwise be at risk of being lost in an increasingly globalized world. For example, efforts to preserve the Basque language in Spain and France are rooted in ethnonationalist ideals of cultural preservation.

However, the emphasis on cultural preservation can sometimes clash with the principles of multiculturalism and globalization. In diverse societies, ethnonationalism may lead to tensions between ethnic groups, as well as resistance to the integration of foreign cultural influences. This tension is particularly evident in debates over immigration, where ethnonationalist perspectives typically advocate for policies aimed at maintaining the cultural homogeneity of the nation.

References

1. Conner, Walker. 1994. "Beyond Reason: The Nature of the Ethnonational Bond." in *Ethnonationalism: The Quest for Understanding*. Princeton University Press. ISBN 0-691-02563-0.
2. Smith, Anthony D. 1979. *Nationalism in the Twentieth Century*. ISBN 0-8147-7803-8.

III. The Values of Ethnonationalism

Values are principles, beliefs, or ideals that are considered important and be embraced and practiced by moral individuals. Ethnonationalism embodies its own moral goals and values. These values define and motivate members of the nation, helping them align their actions with the common good.

Acknowledging a deeper understanding of the word, a **value** denotes the weighted importance of particular actions, principles, or beliefs. But, the common usage equates these two ideas.

In ethnonationalism, the nation, itself, is of high value and things that support it are good; things that harm it are bad. The nation is the thing that people collectively invest themselves in and, by doing so, they reap specific long-term benefits. The nation is the highest common good. It is the thing that brings the people together, focuses their energies and promotes their common culture.

In this section, we'll review a number of key principles or values which are often held highly by ethnonationalists. Understanding these ideals and principles helps one understand the logic of ethnonationalism.

The Principles of Nationalism

Nationalism in its various forms, can generally be seen as an embodiment of a few characteristic principles. In his book, *Nationalism and the State* [1], John Breuilly condensed a good representation of all forms of nationalism. He said:

A nationalist argument is a political doctrine built upon three basic assertions:

1. There exists a nation with an explicit and peculiar character
2. The interests and values of this nation take priority over all other interests and values.
3. The nation must be as independent as possible. This usually requires at least attainment of political sovereignty.

Like all forms of nationalism, ethnonationalism expresses this doctrine, but narrows the definition of the nation to an ethnic and cultural one.

National Identity

Since the nation is the highest common good, its preservation, maintenance, and promotion in order to maintain its uniqueness and defining characteristics is one of the highest values in ethnonationalism. By doing so, individuals invest themselves into something that they believe has high payback.

Preservation of Heritage is a high value. Heritage is the cultural assets that reflect the investments of previous generations and which demonstrate the benefits of the nation. By revering the nation's heritage, the individual demonstrates that they are investing in the same common good of the past. The unique historical conditions and experiences that created and characterizes the nation are held in high regard and protected and promoted. This would be realized by focusing on the history of the nation, its accomplishments and being aware of its key thought-leaders and role models.

Ethnonationalism places a strong emphasis on the preservation of cultural traditions, languages, and customs of the specific ethnic group. Placing these things in high value ensures the historical continuity and sustains these valued assets for the future. This value is rooted in the belief that cultural identity is integral to the existence and continuity of the nation.

Having Cultural Pride is also a key value. Holding the nation in the proper esteem demonstrates its importance to oneself and others. In many ways, the nation is a sacred entity deserving respect, consideration, and reverence. Ethnonationalists often promote pride in their ethnic identity, encouraging members of the group to celebrate their unique cultural contributions and history. This can manifest in festivals, art, literature, and education that highlight and promote the group's heritage.

In this way, referencing Mercea Eliade's ideas about sacredness and profanity, the nation is the sacred thing that all invests in and from which they reap benefits and the world outside the nation is the profane [2]. The nation is the earthly good that protects and promotes heritage, has created the present good experienced by all and which creates a beneficial future for coming generations. The history of the people is the creation myth, the nation is held sacred, and the outside world is to be seen as profane and deserving of careful observance for threats. The identity of the nation is a supreme good.

Although this religious representation might seem extreme, it is not. If one observes the presentation of all government and state institutions and their public operating procedures (even beyond nationalist tendencies), they are presented as sacred objects which deserve specific rituals. These rituals demonstrate the state's sacralty, their judges and officials are the priesthood, and the people's worship is demanded. The State wants to treat itself as authoritative and sacred; contempt for the state is seen as a high offense. For example, watch a United States of America State of the Union presentation, and you'll see an attempt to make the state sacred and the process a ritual. In its essence, it is a government

bureaucrat presenting a summary of his annual activities; but its presentation is far from mundane, and it is presented as a sacred ritual. This underlying tendency towards spirituality is innate in humans and unavoidable.

Recognizing this common behavior across all humanity for spirituality and its use in daily life beyond merely religion identifies a common pattern in human behavior. This practice is used by nearly all societies and ideologies and nationalism is no different in this respect. For nationalists, the nation is sacred rather than what they perceive as the profane state apparatus. The state is only as good as it protects and promotes the nation. Spirituality is not only reserved for religion in humans.

Self-Determination and Sovereignty

In order to conduct itself properly and conduct its business without external interference, the nation must have the greatest degree of self-determination and sovereignty. Beyond the existence of the nation, this is a second-highest principle of nationalism.

Self-determination refers to the right of a people or a nation to decide their political status and pursue their economic, social, and cultural development, free from external domination or oppression. This principle is key in both natural law and international law (because the two are related). This principle is embodied into many moral frameworks such as Human Rights (more on this later).

Sovereignty is similar to self-determination, but it refers to the authority to independently govern, make rules, laws, and decisions without interference from any external forces. The sovereign has the authority to decide the vision, mission, values, and direction of a society without any external compromises, whether a state or nation. It is the principle that a state or nation has the exclusive right to govern itself, make rules and laws, and control its internal and external affairs without interference from other states or entities. In ethnonationalism, the ethnic nation is the sovereign.

Availability and Access to Necessary Resources

Obviously, to survive and prosper, a nation has need of certain resources at certain levels of availability. It has need for institutions to develop its members and operate its internal processes and infrastructure to supply, house, educate, inform and coordinate them. There are mouths to feed, houses and roads to build, and the nation requires room to live. Access to sufficient key resources is a fundamental aspect of the nation's survival, security, and development.

There is a tendency among the confused to equate the existence of nations with warfare, but warfare goes back into antiquity and non-nationalist states engage in warfare too. In fact, warfare is the primary way that non-nationalist entities gain their power (often over several ethno-national entities). This hegemony through warfare evidence itself from warlords, to monarchies, to empires, to industrial globalist and Communist states. Warfare is not unique to nationalism; it is a human phenomenon. Although opponents of nationalism will regularly defame it as the source of warfare, anti-nationalists states and empires have been responsible for many times the deaths just in the past century.

Although nations tend to avoid warfare, if a nation lacks the resources it needs to survive, it may go to war to acquire or defend its life-sustaining resources. Why not? The nation's interests supersede all other interests.

Security and Survival of the Nation

The security and survival of the Nation is a high principle, demanding that the individual acknowledge their obligations to it. The individual may also be demanded to sacrifice his individual life for the good of the collective life.

But, just as important as part of the survival of the nation is that the individual take part in the biological basis of the nation: the biological family and child raising. This demand applies to both men and women although, their roles and duties may differ slightly. Natalism is held in high regard in the nationalist value system. The raising of mothers and fathers to high-valued, almost hero status is common.

Intergenerational Responsibilities

In the Ethnonational value system, each generation has responsibilities to the previous and next generation. On the one hand, previous generations are to be revered and their culture to be continued. Additionally, this generation has the responsibility to the next generation to create the best conditions possible. In the United States, we see bumper stickers celebrating that "I'm spending my children's inheritance"; this is not seen as ethnonationalist value.

Collective Unity and Solidarity

Since the nation is, in essence, the result of combined efforts from many people working together, collective unity and solidarity are raised to a highly valued principle. The nation is the result of previous generations' unity, solidarity, efforts, and sacrifices; consequently, this generation has the responsibility for unity, solidarity, and sacrifice.

In-group Solidarity is highly praised. It makes the nation a meaningful and important force in peoples' lives. Ethnonationalism works to foster a sense of unity and solidarity among members of the ethnic group. This shared identity can create strong bonds and a sense of belonging, which can be particularly essential in the face of external challenges.

Collective Action is also prized. Working together to satisfy the needs of the nation is promoted. The only people who will help the nation are its own members. The values of ethnonationalism often encourage collective action among members of the ethnic group to achieve common goals, whether that be political, social, or economic. This can lead to organized movements advocating for rights, recognition, or autonomy.

Preservation of Culture, Tradition and Heritage

It is the culture, tradition, and heritage of the nation which creates and sustains it. It is the shared cultural capital that nourishes and gives meaning to membership.

Part of the culture, tradition, and heritage of the nation is its historical narrative. Ethnonationalism often relies on a shared historical narrative that emphasizes the unique origins and struggles of the ethnic group. This narrative can serve to legitimize claims for self-determination and reinforce group identity.

Where historical threats have existed for a nation, it may weave narratives extolling the ability of the nation to overcome hardships and prevail. Historical narratives may be constructed to explain and justify collective and individual action towards these perceived threats.

Territorial Integrity and Boundary Maintenance

The nation exists in a place in isolation from other nations, peoples and political entities. It is necessary for the nation to identify what constitutes authenticity in its identity and membership. Ethnonationalism often involves defining who belongs to the nation based on ethnic criteria. This value can create clear

boundaries between “insiders” (members of the ethnic group) and “outsiders” or “foreign nationals” and “foreigners” (those who do not share the same ethnic identity). This desire for boundary maintenance exists both culturally and geographically.

Every polity puts its interests ahead of those of other polities. Every state is willing to utilize force and go to war to secure its interests. It is no different for ethnonationalists. Ethnonationalists may prioritize the interests of their ethnic group over others, advocating for policies that protect their cultural, economic, and political rights.

Rights and Responsibilities Under Ethnonationalism

Being a member of a nation entails having both rights and responsibilities.

The rights one may expect are the preference of one’s language, culture, and traditions above others’. It also includes the right to expect that one’s own family is raised in higher esteem and value than those of outsiders. One expects that the resources that have been acquired for the nation’s use shall be used for the good of the nation to the exclusion of foreign interests. As a member of the nation, you have the right to expect that your shared culture, language, resources are preserved and reserved solely for use by the nation and that they are protected from foreign interests.

But, attaining these rights means that the individual also has responsibilities to the nation. From involvement in the cultural life of the nation, celebrating its holidays, extolling the virtues of its culture and heritage to the payment of taxes and service to the nation are some obligations. These obligations are not much different than those of non-ethnonationalist societies, but the necessity to value the nation before personal and external interests is raised as a value.

References

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2. Breuilly, John. 1982. *Nationalism and the State*. ISBN 0-312-56005-2.

IV. The Morality of Ethnonationalism

Ethnonationalism's moral framework is grounded in the principles of natural rights and human rights, the human need for identity and self-determination, and the anthropological and sociological realities of in-group affiliation. This essay presents the moral basis for ethnonationalism as a natural and beneficial way to organize societies, particularly in contrast to imperialistic systems that force disparate groups together under artificial social constructs for the benefit of ruling elites. While engaging with concepts like Human Rights, this analysis rejects the authority of global elites who have weaponized this term to undermine the self-determination of distinct ethnic groups.

The Natural Rights and Human Rights of Ethnonationalism

A "right," in its most abstract meaning, is that which one may ask consideration for in accordance with some moral doctrine. Therefore, the moral validity of a right depends on the doctrine underpinning it and whether that doctrine demands its recognition. According to Black's Law Dictionary [1], a right is a "...power, privilege, faculty, or demand, inherent in one person and incident upon another." It is a product of mutual obligation, which the parties either agree to or are obligated to honor.

Natural Rights and Their Connection to Ethnonationalism

Natural rights are generally understood to be inherent as a product of nature. As understood in classical philosophy, they are rights that individuals and groups possess by virtue of their existence, independent of governments or institutions. A simple formulation of natural rights is: "What nature creates as a need in order to live, one has a right to claim." This principle highlights the fundamental basis of natural rights in survival and flourishing.

From this framework emerges the concept of self-determination as a natural right. The principles of autonomy, liberty, and freedom from undue coercion are cornerstones of natural law, and self-determination is merely another way of saying those same things. Autonomy means "self-decision" as does self-determination; the words have different origins, but equivalent meanings. Ethnonationalism, as a political and social ideology, operates on this foundation: ethnic groups, as naturally occurring human communities, have the inherent right to determine their own political, cultural, and social destinies without external interference. Thus, we find that self-determination is a fundamental right in natural law, in fact a cornerstone of it.

Human Rights in the Context of Ethnonationalism

In contemporary discourse, human rights are often framed as universal entitlements endorsed by global elites. While the legitimacy of these rights is contested, they have nonetheless been codified in international law and treaties, obligating states to protect them. If we accept human rights as a framework — if only because most governments have pledged adherence to them — it follows that the right to cultural identity, freedom of association, and self-determination are fundamental components of these rights.

The principle of self-determination is explicitly recognized in international law. The United Nations Charter [2] expresses this when it states its purpose as:

“To develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, and to take other appropriate measures to strengthen universal peace.”

Similarly, the International Covenant on Civil and Political Rights [3] affirms:

“All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.”

These principles are further echoed in the International Covenant on Economic, Social and Cultural Rights [4], which states:

“In no case may a people be deprived of its own means of subsistence.”

Finally, Cornell Law School Legal Information Institute says “Self-determination denotes the legal right of people to decide their own destiny in the international order” [5].

These declarations demonstrate that self-determination is a well-established principle in both natural law, human rights and international law. Most countries of the world are signatory to these covenants and declarations, and thus they are binding fundamental legal principles in these countries. Even where they are not stated openly, they are. Ethnonationalism, which emphasizes the cultural, political, and social autonomy of distinct ethnic groups, aligns with these principles. It respects the inherent rights of “peoples” to preserve their identity and pursue their own development.

Human Nature and the Basis of Natural Rights

To understand the list of what might be natural rights, "that which nature gives us as a need," it is necessary to consider human nature itself. Contrary to claims that human nature is infinitely malleable, substantial evidence from biology, sociology, and anthropology establishes that humans are inherently social creatures who form bonds and identities within groups. These innate tendencies shape the natural rights we possess.

The Sociology of Ethnonationalism: In-Group Identification

In-group identification is the natural human tendency to form a shared sense of belonging to a group, often in contradistinction to those outside the group. This identity involves not merely attaching a label to oneself as part of the group but adopting the goals, values, and norms of the group as one's own. As we see throughout history, when people identify with an in-group, harms and threats to the group are taken as harms and threats to the individuals, who are mobilized to defend the in-group.

Sociologists distinguish between aggregates (collections of people without identity) and groups (collections of people with shared identity). In-group identification transforms aggregates into cohesive groups. This process is vital for humans, as it fosters social cohesion, cooperation, and trust.

And, this is precisely the greatest benefit of ethno-national societies: their ability to easily foster social cohesion, cooperation and trust, without coercion.

Desmond Morris, a renowned primatologist, highlights this tendency when he writes:

“Biologically speaking, man has the inborn task of defending three things: himself, his family, and his tribe.” [Ref 6 pp 101] He said this in the context of the innate behavioral characteristics of humans.

This drive for identification with a group is universal and deeply ingrained in human nature. It is not a question of whether humans will form in-groups, but rather, which groups they will form around, and why.

In the absence of in-group identification, alienation, mistrust, and resentment arises. We see this in modern multi-ethnic societies where imperial states internally and externally colonize foreign peoples. In this case, resentments arise among both the indigenous in-group and among the newly arrived peoples unless boundaries and considerations are made for each group.

Authority, Institutions, and Symbolism

In-group identification is reinforced through shared symbols (flags, rituals, myths), authority structures that reflect group values, and institutions that embody group norms. These elements solidify group identity and provide a framework for cooperation and governance. Ethnonationalism recognizes and builds upon these natural dynamics, creating societies that are more cohesive and aligned with human nature.

Empires and Monarchies impose their authority over conquered peoples. These imposed polities may (or may not) try to impose a single over-riding identity which will eventually be rejected by the various constituent groups of these hegemony-based societies. Desmond Morris, again, gives insight that as societies grow larger, split-off groups will seek to form their own group identities in contradistinction to that imposed by the hegemonic rulers. He says:

“The sobering lesson to be learnt from all this is that the ancient biological need of the human species for a distinct tribal identity is a powerful force that cannot be subdued. As fast as one supertribal split is invisibly mended, another one appears” [Ref 6, pp 50].

The Sociobiology of Ethnonationalism

Human social behavior is not merely a product of learned culture but is deeply rooted in biology. Hormones like oxytocin and serotonin play critical roles in facilitating trust, bonding, and cooperation within groups.

Oxytocin: Often called the "bonding hormone," oxytocin strengthens social bonds and promotes trust within groups. As a mediator of an innate bonding system in humans, it has also been shown as one of the key hormones that cause hostility to out-groups. Oxytocin motivates individuals to differentiate between in-group and out-group and is responsible for individuals seeing out-group members as potential threats to the cohesion and safety of their in-group. [7] Ethnically homogenous societies, where shared identity fosters stronger in-group bonds, naturally benefit from these biological mechanisms.

Serotonin: Associated with well-being and stability, serotonin levels are often higher in environments where individuals feel secure and part of a cohesive group. But, serotonin is also a mediator in natural social hierarchies [8]. The status of out-group individuals will be naturally mediated by hormones such as serotonin; this is an in-built mechanism for all humans.

The main consideration is the issue of such mechanisms as oxytocin and serotonin are inherent parts of human nature. This reality of humans' in-group characteristics and their roles in the functioning of multi-ethnic and ethnically homogenous societies must be considered and accommodated. In multi-ethnic societies, often acquired by ruthless imposition of coercion, the elites will tend to create lower status for the subject ethnic groups. They will do this over any ethnic groups showing competing loyalties over which they rule or who disobey their claim to power, while those different ethnic groups under their hegemony will resent each other and develop hostilities. This is because each group will have its own ideas about who are members of their in-group and the perceived authority and belonging of those outside of their group. These biological behavioral mechanisms developed in tribal or ethnically homogenous societies and will best operate in them.

These biological imperatives underscore the natural basis for in-group preference and the stability it provides. Ethnonationalism inherently promotes ethnically homogenous societies and functional social hierarchies with minimal coercion and hostility.

The Anthropology of Ethnonationalism

Anthropology further supports the universality of in-group identification. Donald E. Brown's Human Universals [9] identifies in-group identification as a trait shared by all known cultures. This suggests that the tendency to form cohesive groups is not culturally contingent but biologically and socially universal.

The question is not whether humans will establish in-groups, but who gets to decide their identity. In hegemonic monarchies and empires, the elite use force to impose their authority. Ethnonationalism argues that this decision rests with the individuals and groups themselves, grounded in the right to self-determination.

The Amorality of Imperialism

Imperialism, which forces disparate groups into a single political entity for the benefit of ruling elites, is inherently amoral. The justification for empires often rests on economic or military efficiencies, such as economies of scale. However, these benefits come at the cost of countless lives, the erosion of cultural identities, and the imposition of artificial political structures.

Ethnonationalism rejects the coercion inherent in imperialism. It advocates for a world of smaller, self-governing nations where distinct ethnic groups can flourish without external interference.

If imperialism were to be converted into a few key principles, they might be summarized as:

1. Join or die
2. Give us tribute or taxes
3. If you join, you have only the rights the hegemon gives you.
4. You do not have any rights to anything that might threaten the hegemon's power.

Ethnonationalism as a Pro-Human Way of Life

By prioritizing in-group identification, ethnonationalism aligns with the sociological and biological realities of how humans form meaningful communities. It offers a framework for organizing societies that respects natural rights, human rights, and the inherent characteristics of human nature.

Ethnonationalism promotes stability, cultural preservation, and self-determination, making it a moral and practical way to organize human societies.

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V. The Benefits Of Ethnonationalism

Ethnonationalism, while often misunderstood or misrepresented, offers significant benefits both at the individual and societal levels. These advantages extend beyond the surface level of national identity, touching on aspects of cultural preservation, social cohesion, economic stability, and political autonomy. This section will outline these benefits, providing a framework for why embracing ethnonationalism might be considered a morally superior way to organize societies, particularly in a contemporary globalized world.

Cultural Preservation and Continuity

One of the most significant benefits of ethnonationalism is the preservation of cultural traditions, languages, customs, and practices. In an era of rapid globalization and cultural homogenization, the distinctiveness of smaller ethnic groups is often at risk of being diluted or erased. Ethnonationalism offers a way for ethnic groups to safeguard their heritage and ensure that future generations are able to maintain a connection to their cultural roots.

Preservation of Language: Language is not only a mode of communication but also a repository of history, values, and worldview. Ethnonationalism encourages the use of native languages in public life, education, and government, fostering a deeper connection to cultural identity and historical continuity.

Cultural Identity and Belonging: Through ethnonationalism, individuals are provided with a sense of belonging to a community that shares their cultural values, traditions, and history. This can foster pride in one's identity, reinforcing social solidarity and psychological well-being. It enables people to preserve their unique ways of life without the pressure to conform to a global or foreign cultural paradigm.

Social Cohesion and Stability

Ethnonationalism strengthens the social fabric by creating a sense of unity among people who share similar ethnic backgrounds, which can lead to a more stable and harmonious society. The shared history, language, and values create strong bonds between individuals, fostering trust and cooperation in the community.

Reduced Social Fragmentation is one benefit. In societies where multiple ethnic groups are forced to coexist under a single, overarching political system, there is often friction, competition for resources, and cultural clashes. Ethnonationalism allows for ethnic groups to form self-sustaining communities where they do not have to constantly navigate these tensions, leading to a more peaceful coexistence within their own borders.

Stronger Social Networks is another benefit. In ethnonationalist communities, individuals frequently feel a greater sense of responsibility to each other. Social ties are deepened, with people looking out for the well-being of fellow members of their ethnic group, contributing to an overall stronger, more resilient society. This can enhance the effectiveness of community-level problem-solving and create more stable families, neighborhoods, and social institutions.

Political Autonomy and Self-Determination

Ethnonationalism promotes the right of ethnic groups to self-determination, which is one of the core tenets of modern political theory. The pursuit of political autonomy allows ethnic groups to make decisions that are best suited to their own unique needs, values, and circumstances, without being subjugated to a central government that may not share their cultural or political priorities.

Greater sovereignty exists in an ethnonational society. By organizing the state around a particular ethnic group, ethnonationalism allows for the protection of a nation's sovereignty. It ensures that decisions made at the national level reflect the priorities and interests of the ethnic group, rather than being dictated by external influences or a foreign elite. This is particularly important in regions that have been historically colonized or oppressed by outside powers.

Culturally tailored policies are ubiquitous. With political autonomy, ethnonationalist states can develop policies that cater specifically to the needs of their ethnic group. This includes education, healthcare, language, and even foreign policy. By focusing on the well-being of its own people, an ethnonationalist state is able to better serve its citizens and address the issues most significant to them.

Economic Prosperity and Sustainability

Ethnonationalism can also lead to economic benefits, particularly through the establishment of more localized economies that prioritize the needs of the ethnic group. By focusing on building economic systems that benefit the ethnic community, ethnonationalist states can ensure that resources are distributed in ways that maximize internal prosperity.

Improved resource management is possible in ethnic societies. Ethnonationalist states often have the opportunity to manage their resources in a way that benefits their people, rather than being exploited by multinational corporations or foreign governments. This can lead to greater economic independence and less vulnerability to external economic pressures.

More cohesive economic policies abound. A society with a shared identity is more likely to agree on economic policies that serve the common good. This can lead to a more equitable distribution of wealth, a stronger middle class, and less economic inequality. Economic policies that reflect the values and needs of the ethnic group will likely be more effective and sustainable over the long term.

Psychological Well-Being and Identity Preservation

The psychological benefits of ethnonationalism are substantial. It provides individuals with a clear sense of identity and purpose, which is crucial for personal well-being and social cohesion. In contrast to the alienation that can arise in multicultural or globally integrated societies, ethnonationalism offers individuals the opportunity to find meaning in belonging to a community that shares their values, history, and culture.

Belonging and Identity is a key benefit. As human beings are fundamentally social creatures, the need to belong to a community is essential for psychological well-being. Ethnonationalism satisfies this need by fostering a collective identity grounded in ethnicity and shared heritage. This sense of belonging helps individuals navigate their lives with confidence and security, as they know they are part of a larger, cohesive group.

A greater sense of purpose is pervasive. When ethnic groups are empowered to protect and promote their culture and way of life, individuals within the group often feel a stronger sense of purpose. This can translate into greater personal fulfillment, as people see their work, relationships, and contributions as part of a broader mission to preserve and enhance the survival of their cultural identity.

Moral Integrity and Ethical Consistency

Lastly, ethnonationalism is grounded in a moral principle of self-determination and respect for cultural integrity. It offers an ethical framework where people are empowered to live according to their values,

beliefs, and traditions without being forced to conform to an external, often foreign, system of governance or identity.

Moral defense of cultural identity is more likely under law. Ethnonationalism allows ethnic groups to defend their right to exist as distinct cultural entities. In a world where larger states and imperial powers regularly try to homogenize cultures, ethnonationalism stands as a defense of the right to maintain cultural integrity and resist the imposition of foreign values.

True respect for the diversity of one's own culture in a global world exists. Contrary to accusations that ethnonationalism fosters exclusion, it actually supports a world where diverse cultures can coexist in a manner that respects each group's uniqueness. By advocating for the right of one ethnic group to self-determine, ethnonationalism indirectly advocates for the same right for other groups, fostering a world where different identities are respected and protected.

Conclusion

Ethnonationalism provides numerous benefits that range from cultural preservation and social cohesion to economic stability and psychological well-being. By advocating for the right of ethnic groups to self-determine, ethnonationalism fosters a world in which communities can thrive on their own terms, free from external pressures that threaten their existence. These benefits not only serve the individuals within ethnonationalist communities but also offer a moral alternative to the homogenizing forces of globalism and imperialism. In a world increasingly dominated by foreign elites and disconnected governance, ethnonationalism provides a pathway for nations to preserve their identities, cultures, and ways of life for future generations.

VI. The Opposition To Ethnonationalism

While ethnonationalism offers clear moral and practical advantages, it is opposed by various ideological, political, and cultural groups that view it as a threat to their globalist, multicultural, or imperialist ideals. The opposition to ethnonationalism is not solely based on logical or philosophical objections but is often intertwined with power structures, historical narratives, and political agendas.

Ethnonationalism is indisputably based on key natural and human rights. All have undeniable rights to ethnicity, culture, and self-determination. But, powerful elites utilize their control of resources, speech, and media to represent any ethno-nationalist viewpoints as extremist, hostile, or backward (anything to demonize or demean them).

This section will examine the primary groups and reasons behind the opposition to ethnonationalism, as well as the broader sociopolitical environment that enables such opposition.

The Hysterical Hate Environment Created by the Opponents of Ethnonationalism

Opponents of ethnonationalism often engage in tactics that paint proponents of the ideology as dangerous, immoral, or even violent. These tactics—such as demonization, hysterical rhetoric, hate-speech, and accusations of racism—create an emotionally charged environment where rational discourse is overshadowed by fear and moral outrage. This kind of hysteria disallows reasoned public discussions about the undeniable rights or potential benefits of ethnonationalism and frame it as inherently harmful or regressive viewpoint.

Demonization

One of the most common methods used by critics of ethnonationalism is to demonize its proponents by associating them with negative historical events, such as fascism, ethnic cleansing, or other forms of extremism. Ethnonationalists are often portrayed as being akin to white supremacists, xenophobes, or racists who seek to exclude or harm minorities. This portrayal creates an emotional response that shuts down open debate and reinforces the idea that ethnonationalism is inherently violent or hateful.

The rise of nationalist movements in Europe and North America has frequently been portrayed as a resurgence of far-right extremism, regardless of the specific goals or values of the nationalist movements. Steadily, rights to ethnicity, culture, and self-determination are ignored and the

ethnonationalist advocates as either backward or dangerous. The term “nationalism” itself becomes synonymous with oppression or violence, even when many proponents of ethnonationalism seek peaceful self-determination and cultural preservation.

Hysterical Rhetoric

Opponents frequently resort to hysterical language, framing ethnonationalism as a threat to world peace, democracy, and human rights. No acknowledgment of the actual rights underlying its doctrine are ever allowed to be considered. The rhetoric often exaggerates the potential for conflict, portraying any attempt at ethnonationalism as a slippery slope toward fascism or authoritarianism.

Media outlets and activist groups may highlight fringe elements of ethnonationalist movements (such as violent extremists or hate groups) to argue that the entire ideology is inherently dangerous. This creates a narrative where the mere discussion of ethnonationalism is treated as a precursor to societal collapse.

Hate-Speech and Racism Accusations

A recurring accusation against ethnonationalists is that they promote hate speech or racial intolerance. This occurs even when they patiently focus only on their inherent rights. Critics often argue that ethnonationalism fosters xenophobia, racism, and segregation, as it emphasizes ethnic identity over multicultural inclusivity.

In debates surrounding immigration and national borders, ethnonationalists may be accused of racism or xenophobia for advocating for stricter immigration policies or national identity protections. Their attempts to calmly have their rights and interests considered in regime-controlled media is soundly misrepresented. This accusation, however, frequently conflates nationalism with racial discrimination, overlooking the fact that ethnonationalism can encompass cultural, linguistic, and historical unity, not just racial homogeneity.

Narratology – The Study of Narrative and Human Perception

The opposition to ethnonationalism is deeply rooted in the dominant narratives constructed by global elites, international institutions, and multicultural ideologies. Narratology—the study of narrative and meaning—offers insight into how individuals and societies come to understand their world through stories, myths, and frameworks of meaning. These narratives shape perceptions of identity, belonging,

and morality; the visions of ethnonationalists often conflict with the vision of globalist elites. These elites use all of their resources to shape public perceptions and opinions.

Humans Construct Their Understanding of the World Through Narratives

Every culture has its own narrative, a constructed story that explains who they are, where they came from, and where they are going. In the modern world, these narratives often compete with one another, particularly as globalization, migration, and technological advancements create a more interconnected world. For many people, the narrative of a multicultural, globalized society becomes the dominant worldview.

The opponents of ethnonationalism strive to make sure that they are the ones who define the narrative environment by using their greater control of resources and media to present the contestants in the manner that they desire. In almost every case, they ensure that none but the elite-approved outlook is presented positively.

The prevailing narrative in many Western countries is presented as one of inclusivity, multiculturalism, and universal human rights. But, they are far from inclusive of ethnonationalist narratives. They reject the existence of cultural viewpoints not supportive of their power. And the universal human rights of the ethnonationalists are never allowed to be considered. In the controlling narratives of hegemonic elites, the idea of separate, ethnically defined nation-states is seen as a relic of the past, and global unity is often idealized. Opponents of ethnonationalism thus frame it as a regressive ideology that threatens the progress made toward a more inclusive, global society.

The Role of Narratives in Social Events

Narratives do not just shape perceptions of abstract ideas; they actively influence how social events and movements are interpreted. The narrative of cosmopolitanism often frames ethnonationalist movements as harmful, backward, and divisive. This narrative becomes particularly potent when it is backed by powerful institutions like the media, academia, and international organizations.

When discussing separatist movements (such as Catalan independence or Scottish independence), the media and political elites typically frame these movements as dangerous disruptions to national unity and global cooperation. They will selectively apply the term “rebel” to separatist forces they support somewhere else while they represent those in their own domains as terroristic and harmful. The narrative of unity and internationalism is presented as the moral high ground, with ethnonationalists painted as divisive or even extremist for challenging this narrative.

Identifying Totalitarian Imperialists

The most vehement opposition to ethnonationalism comes from forces that seek to consolidate power on a global scale. These include:

Globalists

Globalists, particularly those in positions of power within international non-governmental organizations, corporate entities, and transnational elites, are staunch opponents of ethnonationalism. For them, the fragmentation of the world into ethnonational states threatens the power and influences they hold over global markets, politics, and cultural narratives.

Institutions such as the United Nations, the European Union, and the World Trade Organization often promote policies that encourage integration, immigration, and the dissolution of ethnic borders in favor of supranational governance. These elites view ethnonationalism as a challenge to their ideal of a borderless, interconnected world where governance is driven by international law and global institutions.

Marxists

Marxists often oppose ethnonationalism on the grounds that it divides the working class and distracts from the true goal of class struggle. Marxist theory advocates for the unity of the proletariat across national, ethnic, and cultural lines, viewing ethnonationalism as an ideology that can be used to divide workers and protect capitalist interests.

Marxists argue that the focus on ethnic identity undermines international solidarity and cooperation between workers from different backgrounds. For them, the class struggle takes precedence over ethnic or cultural struggles, which are seen as distractions that maintain the capitalist order.

Imperial Elites

Imperial elites—whether they are politicians, corporate magnates, or technocrats—oppose ethnonationalism because it threatens their ability to maintain control over large, diverse territories and populations. The broader the empire or state, the more resources and power the elites can amass.

Ethnonationalism, by promoting self-determination, diminishes the scale and control that these elites have over the resources of various regions and ethnic groups.

In the case of former colonial powers, the legacy of empire still shapes political and economic strategies. Many former colonial powers resist the fragmentation of the world into ethnonational entities because it limits their economic influence and political leverage. But there are two kinds of colonialism: internal and external. In external colonization, an empire expands itself into the territories occupied and controlled by foreign cultural groups. In internal colonization, the empire grows itself internally by importing foreign cultural groups into the existing territory that it already controls. Doing this, it often denies the rights of ethnic and cultural groups under its control by imposing foreign diversity into existing cultural enclaves.

Other Ethnic Groups

In some cases, the opposition to ethnonationalism comes from other ethnic groups within a state or region. For example, in multiethnic states, minority groups may fear that ethnonationalism will lead to exclusion, discrimination, or even violence. Other fears include the resulting loss of key benefits they get under the current political situation that might not be realized from an environment that more strongly considers ethnic rights of autonomy. In these situations, ethnonationalism is viewed as a threat to the social harmony and political stability of the state.

In countries with significant immigrant populations, ethnonationalist movements that prioritize the culture, language, and values of the ethnic majority may be seen as a threat to the rights and cultural identities of minority groups. This opposition is particularly strong in nations where multiculturalism has been a foundational part of national policy.

Conclusion

The opposition to ethnonationalism is multifaceted, involving a range of ideological, political, and social factors. Critics of ethnonationalism often employ emotionally charged tactics, such as demonization and hysterical rhetoric, to frame it as dangerous or immoral. At the same time, larger political and economic structures—such as globalist elites, Marxists, and imperial powers—oppose ethnonationalism because it challenges their desire for a unified, borderless world that consolidates their control. Ultimately, the opposition to ethnonationalism is rooted in a battle over competing narratives, values, and visions of global order. These forces work to suppress or delegitimize ethnonationalist movements, typically mischaracterizing them as extreme, intolerant, or regressive in

order to maintain the status quo. However, the moral case for ethnonationalism remains robust, as it champions the rights of ethnic groups to self-determination and cultural preservation.

VII. Promoting Ethnonationalism

Finally, it is worth understanding how we can promote ethnonationalism to create a better world for our own people. This can be done by promoting and protecting ethnonationalism, strengthening national identity, promoting intellectual discussion of ethnonationalism, building alliances with other ethnonationalist groups, promoting legislative changes supportive of ethnonationalism, and leveraging technology and modern tools to advance culture.

Local Communities: Building Grassroots Support for ethnonationalism

Promoting ethnonationalism is actually easier than one might think at first. This is done by developing local communities through local organizations that focus on, strengthen and foster one's cultural identity.

By identifying the key cultural and historical ideas that are unique to one's own ethnic culture, one can then promote greater appreciation for them.

Developing Local Communities

One does not need lots of money and infrastructure to strengthen the cultural community. It can begin in the homes and backyards of supporters, or in parks and public areas. It can then move into community centers and convention halls as it grows.

One should focus on creating strong, interconnected local communities that share ethnonationalist values. Neighborhood groups can connect with others in their city, city groups can connect with others in their county, county groups can connect with others in their state. To help build trust and fellowship, one can develop mutual aid systems that are not reliant on government institutions and infrastructure.

Take local responsibility for the promotion of history, culture, music, and traditions within these local groups. Help the people in your area understand and appreciate their own history and culture. This should eventually result in the development of local governance and decision-making unique to your ethnonational group. This builds strength and authority within the ethnonational community.

Rekindle Traditions and Folk Celebrations

One need look no further than one's own history for ideas for traditions and folk oriented celebrations. All folk cultures have their own music, dance, aesthetic patterns that have been forgotten and which can be revived. Even if only for romantic fun, one can re-introduce long-lost cultural rituals and customs to help people be aware of and appreciate their own history and culture.

One can also help people appreciate how their ancestors practiced these same traditions and celebrations and how they helped them celebrate their existence and find meaning. This builds identification and connections between the past and the present. Developing a connection with the past helps people understand who they are today. Try to relate the reasons, practices, and problems that one's ancestors experienced and how they relate to life today.

Establish Local Institutions

As one develops and grows the cultural community, it becomes possible to develop local institutions. Schools, cultural centers, and various community organizations rooted in the people's culture strengthen identity, and preserve community. These institutions, not controlled by anti-ethnonationalist entities ensure the promotion of cultural and ethnonationalist values and principles.

In these places, education focusing solely on the history, culture and ethnonational values of the nation are possible without the harassment of those who oppose your culture and ethnonationalism.

Strengthen National Identity Through Historical and Cultural Emphasis

History and culture are the bedrock of a national identity. These are the things that can be taught to youth to help them to grow up to be vital participants in the national culture. But culture has an important purpose behind mere identity and romanticism. It is the glue that binds and organizes people in a society. It can be said that culture is a people's program of survival. Therefore, it is not only about identity, but about roles in society, what must be done and how it is to be done. Take this more expansive view of what culture is and how it both gives meaning and helps members of the community become productive in securing their nation.

Work on Cultural Revitalization and Flourishing

The art, literature, and music of a people help build appreciation and identity among its members. By promoting these things, you help them celebrate their unique heritage and strengthen identity. There's an old saying that "the future belongs to those who show up." In this way, members of a nation must "show up" with the production of cultural specialties. Sometimes it is just a numbers game; quantity and quality are both important.

The opponents of ethnonationalism will often work to establish cultural ideas and artifacts to overwhelm cultural groups who put less value on the production of unique cultural works. In this way, people are led away from their own culture and into the wilderness of multiculturalism and pro-regime culture to be devoured. Emphasizing the production of cultural works by one's own people which embrace the national community is one way to avoid being culturally overwhelmed.

Additionally, these cultural works can explicitly counter the narrative of globalizing and imperialistic regimes. This political aspect of focusing on what is not liked must not be the only thing that the culture produces, but it can be part of it. Positive experiences from one's culture are typically more influential than focusing on negative messaging which emphasizes what is not liked. Promoting the narrative that a group is opposed to dissolution by a larger group is an important message too. Engaging in differing narratives that independently express both positive (things that promote the ethnonational culture) and negative (emphasizing things that the ethnonational culture is opposed to) sentiment are essential. The major point, though, is not to neglect positive-producing work.

Work on Historical Education and Awareness

History, the record of the experiences of a people in the past, is important in establishing who that group is in the present. Just telling their history emphasizes the nation's importance among its members.

Beyond mere events and names from past times, one should highlight the struggles for survival and self-determination. Additionally, identifying how maintenance of the culture was performed in the past can help people understand this in the present. Struggles for self-determination against historical odds are indispensable narratives of a people's culture.

Globalist and imperialist forces will attempt to impose alternative narratives. One should always expose and challenge the revisionist histories that undermine or vilify the ethnonationalist perspective.

Preserve the Language of the Ethnonation

A people's language is another key distinguisher for them. Additionally, it can encapsulate their unique view of the world and their interaction with it. The preservation and promotion of one's own language is an important task in maintaining a people's identity.

Where a people's unique language is threatened, it should be protected and promoted. This can be done through policies that prioritize the teaching and use of a national language in schools, entertainment and public spaces.

The opposite situation of this is where globalists and empires spread the use of a language beyond a people's natural cultural borders. In this case, the language becomes so ubiquitous that it is no longer an identifier of that people. In this case, the revival of archaic means of expression from within that language's history may allow a people to maintain their identity by creating islands of linguistic heritage.

Promote Ethnonationalism through Intellectual Defense

Cultural change happens with both a bottom-up and a top-down approach. Common people can preserve their culture, but then they often do not have sufficiently organized institutions and intellectual arguments to mobilize, defend, and focus themselves; this could be called a bottom-up approach. By engaging elites and intellectuals within the nation to promote and develop the ideals of a people's ethnonationalism, a stronger intellectual base is created. Cultural intellectuals such as artists, writers, and philosophers can play an important role in promoting an intellectual defense of ethnonationalism through several means: developing a cohesive cultural framework, engaging in public discourse, countering opponent narratives and via wide publishing and media outreach.

Developing Cohesive Cultural and Ideological Frameworks

Artists, writers, and philosophers can play important roles in developing cohesive cultural and ideological frameworks. In their works, they can articulate a clear, consistent and morally grounded argument for and vision of the nation.

Common people often understand the morality of their nation intuitively, but are unable to articulate it in effective argumentative form. Artists, writers, and philosophers can play critical roles defining the principles in a way that speaks to the hearts of more people while effectively countering the attacks of

opponents. Philosophers can play very essential roles by distilling the key cultural ideas and principles that belong to a people and articulating and recording them in clear ways.

Engaging in Public Discourse

Taking the ideas formulated and distilled by artists, writers and philosophers, politically-minded people can use these to present and disperse these ideas among a wider audience. This is often best done by utilizing media outlets that allow one person to message many, perhaps hundreds of people at once. But, not only political elites need to do this. Ethnonationalists of all strains can learn to advocate for, engage in debate, rhetoric and publicly speak about the goodness of their nation and counter oppositional narratives.

There are many venues that promoters of a nation and ethnonationalism can raise awareness and appreciation for the national culture. There are public forums, online discussion sites, academic publications and various media platforms that can be used. One can also use the many digital platforms, podcasts, and social media to reach broader audiences and counter misinformation.

Countering Opponent Narratives

Spreading messaging to refute globalist, Marxist, and imperialist critiques is also something that can be done by dedicated activists. This is best done using evidence-based arguments. You can focus on the weaknesses of those alternative doctrines, their many victims, lies, and crimes. You are not necessarily trying to convince the globalist, Marxist or imperialist advocates; this is a large effort. It is easier and more productive to target the larger number of people who stand in the middle between extremist Marxists, globalist or empire-supporting doctrines and ethnonationalism that you can more easily convince.

Highlight the failures of multiculturalism and imperialism in creating stable, harmonious societies. Focus on the hundred million people killed by Marxists in the last century. Focus on how each of these approaches promotes lifestyles that are against human nature.

Publishing and Media Outreach

Promoters of ethnonationalism can develop more sophisticated media as well. Especially today, with self-publishing, video distribution services, social media and online blogs, one can create books, articles, online content, and documentaries that explain and promote ethnonationalist ideas. It is becoming surprisingly easy for the average person to create amazing educational and entertaining

media. Use of Multimodal and Large Language Models also is an effort multiplier, allowing one person to produce far more literature, graphics, and video than one person could easily produce in the past.

One can use digital platforms, podcasts, and social media to distribute these productions and reach wide audiences to distribute educational and entertaining productions which can educate and counter misinformation.

Protecting Ethnonationalism from External Threats

There are many ways that promoters of ethnonationalism can advance their interest through legal and legislative means.

Legislation and Policy Advocacy

Dedicated ethnonationalist activists can advocate for laws and policies that protect national sovereignty, cultural identity, and demographic integrity. Focusing on the rights of ethnic cultures and the legal obligations that arise due to international compacts and declarations is a good place to start.

Additionally, activists build support to oppose mass immigration policies that dilute cultural and ethnic cohesion. This has more widespread support than is let on by globalist and imperialist elite.

Resisting Globalist Influence

Activists can expose and challenge globalist agendas that undermine the nation-state and traditional identities. They can identify programs being promoted by globalists and make people aware of them. A broad swath of people are often opposed to them, even beyond ethnonationalists. Globalists, Marxists and Imperialist, through their control of media, are able to spread their narratives easily. By meeting their messaging head-on in a timely fashion, ethnonationalists can build resistance against them. Additionally, by focusing to delegitimize them and their media outlets, growing suspicion can be built against them.

Ethnonationalist activists can also promote economic policies that reduce dependence on multinational corporations and supranational institutions. Local business campaigns helping people know who their local producers and vendors are is one way to raise awareness away from globalist multinational outlets. Policies that make it easier for local businesses to form and operate also help against globalist domination of local markets.

Defending Free Speech and Open Debate

Globalists, Marxists, and Imperial Regimists (e.g. so-called civic nationalists) don't want oppositional voices heard. They will utilize their control over mainstream media outlets to frame narratives that benefit them and which deny ethnonationalist voices. By fighting against censorship and deplatforming of ethnonationalist voices, our voices can become more available.

When possible, activists should demand equal representation in media and academia to ensure a fair hearing for ethnonationalist ideas. This is another opportunity for academic representation of ethnonationalist ideas because it frames them in a way suitable for academic discussion.

We have the moral and ideological upper hand. Our ideas are better than theirs so they must silence us. Don't let that happen. Free speech ideals should be emphasized, and the focus should be on natural and human rights of ethnonationalists.

Whenever possible, have academic-presentable papers, pamphlets, monographs, and treatises available for when debate becomes possible. This is preparation which leads to excellence in open debate. Know your arguments, know your opposition's arguments and be prepared to present the strong arguments for ethnonationalism.

Promoting Self-Sufficiency

Leftists, Marxists, and Progressives thrive by creating and promoting dependency on the government. Globalists want us to purchase products without cultural significance. But, nationalists want strength and self-determination for individuals and groups. Advocating for economic and cultural self-sufficiency reduces the reliance on global systems. Strong communities take care of their own.

This can also be done by encouraging local production, businesses and local consumerism. Develop business skills within your community by creating opportunities for the community's members to do business with each other. Foster business acumen and culture among the community.

Doing this allows local production to thrive. Identity products like jewelry, traditional crafts, local dress items like T-shirts, skirts, dresses can also be produced locally. We should strive to eventually be local

manufacturers and producers of educational and entertainment products like video, music, news, and literature. We should look to go beyond identity products, though, and seek to dominate in the supply of all items that are needed by our community within our regions. This reduces dependence on foreign sources, builds internal self-sufficiency and makes sure that the products we buy reflect our values.

VIII. Summary

In this work, the ideas about what ethnonationalism is, what its values are, what its moral basis is, the opposition to it and how it can be promoted were outlined. It is hoped that it helps the reader gain a greater appreciation and understanding of these ideas. Because of their generality, they can help understand just about any ethnonationalist or cultural nationalist viewpoint and movement.

Additionally, hopefully they help either existing or forming ethnonationalist movements understand the academic and ideological basis for their own movements so that they can think more abstractly about what they are doing. It is hoped that this will help a broad swath of ideologies and movements.